



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

history. The author undertakes to prove the doctrine of consubstantiation by the declarations of Christ about his flesh and blood in the sixth chapter of John, and he shows to his own satisfaction that Christ is there engaged in teaching a doctrine of the eucharist. One who can believe this interpretation of the passage can easily believe the doctrine of consubstantiation. The author sprinkles his pages freely with exclamation-points, dashes, italics, and other means of expressing emphasis, and thus gives the reader the constant impression of a loud voice and violent gesticulation.—*Taufe, Wiedergeburt und Kindertaufe in Kraft des heiligen Geistes*. Von Hermann Cremer, Doktor der Theologie und der Rechte, ord. Professor der Theologie in Greifswald. (Gütersloh: Bertelsmann, 1900; pp. 76.) In this little essay Dr. Cremer undertakes to establish a harmony between the Lutheran dogma of justification through faith and the Lutheran dogma of regeneration in infant baptism. It is almost needless to say that he fails, as all his predecessors in the effort, including Luther himself, have failed.—FRANKLIN JOHNSON.

Der Ausbau der praktischen Theologie zur systematischen Wissenschaft. Ein Beitrag zur Reform des theologischen Studiums. Von Dr. Martin von Nathusius, ord. Professor der Theologie in Greifswald. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1899; pp. 50; M. 0.90.) Practical theology in Germany is a group of studies including liturgics, homiletics, catechetics, pastoral work, church polity, and inner and outer missions. The author of this treatise seeks for some single conception to serve as an organic principle for the whole group, by means of which it can be built up into a scientific structure. He finds this in church activity, and he finds the proper definition of church activity in the great commission. From this conception he constructs an order in which the different branches of practical theology should be pursued by the student. Possibly his exhaustive discussion may possess a certain degree of practical value, though it does not seem to me of vital importance that the student should become acquainted with church polity before homiletics, or with homiletics before church polity.—FRANKLIN JOHNSON.

The Divine Force in the Life of the World. Lowell Institute Lectures. By Alexander McKenzie. (Boston: Houghton, Mifflin & Co., 1899; pp. 334; \$1.50.) The aim of these lectures is to identify the historic forces of civilization with those of revealed religion. The point of

view is that of an old-school theologian with new theological sympathies, and the method of treatment is expository. Dr. McKenzie holds that the Bible account is still our worthiest theory of man's origin, and that sacred history furnishes the most satisfactory record of his footprints and his evolution. Along all ancient roads signboards point to Bethlehem, and early Christian literature, despite the fires through which it has passed, establishes still the character, work, and teaching of Jesus of Nazareth, while the intervening centuries do but unfold and realize his ideals. Civilization even now is obliged to acknowledge the supremacy of his models and the preëminence of his character. His will controls in human progress. Mankind is fulfilling his petition, "Thy kingdom come, Thy will be done." "We say the world is lost, but we must also say it is found, and some day we shall say it is saved."

The book is optimistic and oracular, but reverent and healthful. There would be gain in brevity, clearness, and grip had the lectures been rewritten for publication in book form.—EDWARD BRAISLIN.

The Religion of Tomorrow. By Frank Crane. (Chicago: Herbert S. Stone & Co., 1899; pp. 370; \$1.50.) This book is an effort to get rid of whatever is artificial in theology and to emphasize what is vital. Its fundamental proposition is that "religion is the personal influence of God." It is to be commended for its endeavor after reality, and for its insistence upon the direct contact between God and the soul as constituting the essence of religious experience. The author professes to hold to every doctrine of evangelical Christianity, but he attempts a new interpretation, which he believes to represent "present-day evangelical thought." The most manifest defect of this book is a want of carefulness. The theme demands careful, if not philosophical, treatment. The author is in earnest and has a message. But he has been too hasty in putting his message in the form of a book. For one thing, his style is careless, sometimes slovenly. The manuscript received little or no revision. Moreover, his message is not quite clear to his own mind; he has not thought it through. He asserts, but he does not make clear, the relation between his theme and the subjects of the successive chapters. The element of *ratiocination* appears too little. And yet this book contains many good things, not a few specimens of real insight. In short, the book is good enough to make one feel that it ought to have been very much better.—J. W. A. STEWART.